

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

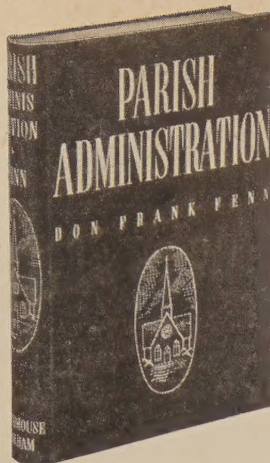


RETURNED MISSIONARIES RECOUNT EXPERIENCES

(left to right) the Rev. Messrs. Stephen Green, Claude L. Pickens, and Ernest Forster look at the map of China in the Church Missions House, New York. They are among the missionaries repatriated from Japanese-occupied territory on the Gripsholm.

Eyewitness Stories of Life in Occupied Hankow, Shanghai, and Hongkong—Page 3

MARGARETS HOUSE
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PARISH ADMINISTRATION

By Don Frank Fenn

This book was written primarily for the clergy, but the third section of it, which deals entirely with the Church School is one which should be read by anyone interested in Church School management and administration. The *Anglican Theological Review* in writing about this book says: "It is written with great clearness and frankness. . . . The author emphasizes principles of action rather than petty rules." And the *Holy Cross Magazine* says: "We are especially interested in the author's solution for the Church School problem. That in itself, quite apart from all his other meaty suggestions, is worth a careful study."

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Editorial Policy

TO THE EDITOR: In your issue of August 30 in your leading editorial "Fortune's New World" you remark that you do not often find yourself in agreement with *The Christian Century*, that "indeed we have found the *Christian Century's* pre-war isolationism and tendency to appeasement . . . irritating to a high degree." It seems to me that those who live in glass houses should not throw stones, for there was a time when you were in agreement with the *Christian Century* on the very subject of isolationism. Don't you remember that just three years ago when the war was starting and Germany was conquering Poland, you condemned a bishop for declaring that this war was ours as much as the Allies? Don't you remember that you drew up a balance sheet of the merits and demerits of our entering the war and concluded that it was not worth while to fight for democracy? Don't you remember that Dr. B. I. Bell wrote you a letter in which he declared that you and he were working for a Messiah who would not bother to resist totalitarian Caesar and that you did not reject this statement of your position? It seems to me that you could with better grace condemn the *Christian Century* if you had ever or should now come out and renounce your own isolationism and say, for one thing, "That bishop was right and we were wrong." But I don't suppose that editors ever admit that they were wrong.

Louisville, Ky. (Rev.) WINGATE SNELL.

Editor's Comment:

We are delighted to know that our correspondent reads *THE LIVING CHURCH* so faithfully and remembers its editorials so well three years later. We only wish that he had recalled also the strong stand of *THE LIVING CHURCH* against isolationism from 1919 onward, our protests against Fascist, Japanese, and Nazi aggressions, and our consistent record of opposition to totalitarianism in every form.

It is true that in 1939 we believed (as did President Roosevelt and most leaders of both State and Church) that the United States should remain neutral. We still feel that our entry into the war at that time would have been unjustified and unwise. Yet we were not blind to the moral factors involved, and we wrote [L. C. September 20, 1939]: "Nazi Germany has run amuck in Europe and no doubt the time had come when the French and British had to say 'Thus far and no farther.' We pass no judgment upon those nations; indeed we honor them for their determination to resist the German demands and put an end to Nazi aggression."

THE LIVING CHURCH is not ashamed of its record. We never condoned totalitarianism nor urged "peace at any price." We made no plea for appeasement nor for a "negotiated peace" with the aggressors of Europe or Asia. We advocated building a strong national defense, and favored universal conscription when most of the Church press opposed it. We used our best efforts to keep this country neutral as long as neutrality appeared to be the "more excellent way," and we resisted the demands for a "holy war." We felt, and still feel, that war in itself

cannot advance the cause of righteousness; at best it can only remove the obstacles to it as the surgeon's knife removes a malignant growth.

But when, with the fall of France and the Battle of Britain, it became increasingly clear that America would have to take part in the war, not only as the "arsenal of democracy" but by actual fighting, we supported the foreign policy of our President and government at every step. And when, in the spring of 1941, the President proclaimed a state of "unlimited national emergency," we wrote [L. C. June 4, 1941]: "In plain language, this means war. . . . *THE LIVING CHURCH* finds itself fully in agreement with the national policy. . . . While we do not believe that war itself can ever settle anything, we are convinced that the prerequisite to anything approaching 'peace in our time,' and the building of a reasonably decent, if not Christian, world order in the 20th century, is dependent upon the decisive defeat and eradication of the perversion of the Christian doctrine of man for which Hitler and the Nazi philosophy stand." Since that time, *THE LIVING CHURCH* has stood squarely on a platform of victory for the United Nations as a necessary prelude to a just and durable peace.

On that record and platform we are willing to be judged.

Appreciation

TO THE EDITOR: I write to say a very warm "thank you" for your kindness in publishing my letter of last December asking your readers to exchange old magazines for used stamps. The response has been splendid in its generosity. The Church Periodical Clubs of several dioceses have been most kind. Books and magazines have come in with gracious regularity. As soon as I have read them, I have passed them on to others, asking that they should in turn pass them on to others, so that as many people as possible might share in the kind generosity of your readers and of the members of the Church Periodical Clubs.

It may be of interest to note that many who sent magazines—the majority, rather—were not stamp collectors and those who were did not insist on them *quid pro quo* in case my stock of used stamps had been exhausted.

I have derived a great deal of pleasure from this contact with your readers and trust that with years it will be strengthened. I am terribly unmethodical and lose addresses. If I should owe any one a letter, I'd be grateful if he would write me again.

(Rev.) G. RODWELL HULSE.

Rectory Lane, Belize, British Honduras.

Church School Prizes

TO THE EDITOR: May I call the attention of church school superintendents and teachers to the color reproductions of the new National Gallery of Art, Washington, D. C.? Of the 30 pictures reproduced, eight are religious subjects, mostly Madonna and Child, and are particularly suitable for church school prizes and awards. They are printed on heavy paper, 11 x 14 inches, in excellent colors. The cost, 25 cts. each, postage extra.

(Rev.) HENRY MITCHELL.

Wayne, Pa.

FIFTEENTH SUNDAY AFTER TRINITY

FOREIGN

CHINA

Bishop Gilman's Report

Renowned in the annals of the Church is the visit of Pope Leo the Great to Genserich the Vandal in the year 455. At the gates of the defenseless city of Rome the Pope won from the barbarian conquerer a promise to forego incendiarism, torture, and murder. Those who remember the sack of Nanking will be able to read between the lines of Bishop Gilman's factual account of Church work in occupied Hankow a not dissimilar story of unshaken Christian courage.

By ALFRED A. GILMAN
Bishop of Hankow

Such a flood of memories rushes upon me as I am asked to tell of my experiences during the last few years in China that in this first hurried report I can give only a few glimpses of the years of war. The *Gripsholm*, a gift of the American people to all those citizens whom the Japanese were compelling to leave East Asia, was a meeting place for many old friends. Many of those aboard had been in the consular service in Hankow and were therefore known to me. One of these let me make a statement telling the sad story of the torture of an American citizen who came under the suspicion of the military authorities although he had been absolutely innocent of any contact either with the Chinese or the American military affairs. It was his story which I had expected to be mine before I left China as I had

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been very active in helping the Chinese national effort.

I had been very outspoken in my conversations with the young representative of the Tokio Foreign Office, who had been sent to China to learn the truth about the bombing of American institutions and about the treatment of American missionaries. With him I had emphasized that the attitude of the American people to American nationals in the Far East was that if they did not like their treatment they should return home. I insisted that what troubled the American people was the treatment which the Chinese people were receiving at the hands of the Japanese Army.

When I took over the work in Han-

kow from Bishop Roots in 1938 I was asked to take his place on the International Red Cross Committee and soon thereafter was asked to organize what was officially known as the WuHan Safety Zone Committee. This committee contained representatives of all nationalities, including both leading business men and missionaries. To this committee the Chinese National Government entrusted about \$1,000,000 worth of supplies which was later supplemented by \$300,000 in cash. When the Chinese armies withdrew from Hankow, I was also asked to become the protector of the Red Swastika Society, which is the Chinese Buddhist Red Cross. During three years the International Red Cross fed and housed refugees, while the Red Swastika moved and buried them. For about two years no burial was possible except through the agency of the Red Swastika. (In China, the swastika is the sign of eternal peace.) Toward the end of 1941, the chief abbot of the Buddhists made a special visit to urge me to be ready with him to protect the Japanese noncombatants who would, he and I feared, be left behind in case the Japanese army should suddenly have to evacuate Hankow.

COÖPERATION

Associated with me in the relief work in Hankow were three Roman Catholic bishops—an Italian, an Irishman, and an American. There was every evidence of a personal affection based upon the knowledge that we were one in Christ. During the past two years the Mother Superior of the Canossian Sisters has sent me a Christmas card addressed to His Ex-



RETURNED MISSIONARIES: (Left) Bishop Gilman meets a former China missionary, Rev. Walworth Tyng, in Church Missions House; (center) Rev. Robert Wood, Mrs. Francis A. Cox, Rev. Francis A. Cox, and Dr. Claude Lee were photographed just after their arrival on the *Gripsholm*; (right) Louise Reiley, Deaconess Elsie W. Riebe, and Olive Tomlin were also among the missionaries evacuated from occupied areas in the Far East.

cellency and signed "Yours in Christ." Even closer were my relations with the American Lutherans, English Methodists and Congregationalists, as well as the members of the Swedish and Finnish missions, who made a practice of saying: "You are our Bishop, too."

Soon after the opening of hostilities between Japan and America, when we were required to obtain a specific pass stating our object in leaving the house, I requested permission to cross the river to administer confirmation at the Church of the Nativity in Boone Compound. That day 51 farmers, their wives, and children from the South Lake Episcopal parish, under Fr. Robert E. Wood, were confirmed. The last Sunday that I was in Hankow, being under order of departure, I once again was given permission to go to Wuchang "on important Church business." All of our churches were at that time sealed against use and yet in the quiet upper story of a school building I was able to administer the rite of confirmation to another 51 persons, mostly refugees, who knew that their bishop was being driven out of East Asia and yet wished to be admitted to the fellowship found in that sacrament ordained by Christ as a means by which we live in Him and so have communion with all Christians everywhere.

We of the Hankow district rejoice that all of our missionaries and all of our Chinese workers have escaped from the terrors of torture within the occupied area and the wounding from bombs in the free areas.

In the first days of danger I placed a young catechist in charge of the St. Hilda's refugee camp. St. Hilda's School, located outside the city of Wuchang, was no doubt visited by guerrillas from time to time. These guerrillas, leaving all weapons and all evidence behind, often visit every part of WuHan. One day I was shocked to learn that our catechist and the heads of two other refugee camps had been arrested by the Japanese military. After 10 days the catechist came to me with his story. A great storm had made the Yangtze River impassable for his questioner, so that for two days he was left in confinement, wondering. During that time, he carefully examined himself: Had he said anything? Had he done anything? Had he received any letter? The answer to all was "No." He set his face to tell the truth, trusting in God. He was questioned for two days. At the end he was told: "Your words sound true. There has been no contradiction. You are free." Then came to him a great fright. He was asked to assist the Japanese in catching the guerrillas through the St. Hilda's camp. I at once transferred him to Hankow and no further trouble came to him or to his successor in the St. Hilda's camp.

NEWTON Y. C. LIU

My greatest experience has been in the life and work of the young priest at Changsha, the Rev. Newton Y. C. Liu. He has been the actual distributor of 900,000 meals to the refugees on behalf of the National Government and the United Relief Organization. He is the

boldest missionary and fighter of opium whom I have met in my 40 years' service as your missionary in China. He is a man who spends himself in the spiritual care of the sick and wounded in the hospitals. Those wishing to die are brought back to life and often into the Church by his radiating Christian love. He was a poor farmer boy who was dependent upon my personal financial help. He grew up to be what he is through the nurture of your Church schools, Boone College and Divinity School.

The missionaries all have their favorites among the workers but at the head of the lists of all the Hankow workers stands Newton Liu. Twice he has fled from the oncoming Japanese hordes as they entered Changsha. He was stricken with typhus but he stays on the job, caring for the people while the bombs drop, reporting to me meanwhile "the locusts are flying more frequently these days." As I was unable to get to Changsha, I asked one of my old Boone boys, the Assistant Bishop of Kwangsi-Hunan to visit Changsha for confirmation. Just a short time before the service a bomb fell not more than 20 feet away from these two perfect Christians. What would have been my sorrow if either had been destroyed; what was my joy that not a hair on either head was touched!

The message sent home by me in February through the Rev. Newton Liu reporting that we were eight happy prisoners of war continued to be true right through the long journey until we reached New York. Many others were imprisoned, tortured, lost their baggage, etc., but we were cared for and now rejoice in the whole-hearted welcome of the home Church.

St. John's Chancellor Describes Imprisonment

The Rev. Francis Cox, chancellor of St. John's University, Shanghai, was one of the group of missionaries returned from China on the *S.S. Gripsholm*, who experienced actual prison life, daily questioning by Japanese military, numerous humiliations, and indignities. Mr. Cox speaks of the University as in full operation up to the outbreak of the war. On December 8th, word came that war was on, and as Mr. Cox started for a conference with other University officials, he encountered a shower of leaflets dropped from Japanese planes, and evidently printed in advance. The leaflets were in English, and urged calmness, with the assurance that there would be "no interference."

A meeting with the deans followed, then with the student body, with emphasis upon the necessity of being quiet, inactive, and taking no part in political affairs. Classes continued as usual.

In the afternoon a Japanese delegation went through the files, safe, and desks, and sealed everything. They gave permission for the University to carry on. A few students left, but the great majority stayed. Repeatedly delegations of soldiers came to the University, rumaging through everything, even examining books in the library, in search of propaganda.

University officials were anxious to

finish the term, so shortened the Christmas holiday to one day. The senior class was graduated in January, without ceremony, and the usual two weeks inter-term holiday was cut to three days. The second term started with more students than could be taken care of. St. John's was the only Christian University to re-open. It was permitted to re-open because it had never been registered with the Chinese government, recalling the discussions of years back when the late Bishop Graves definitely and pointedly refused to register the schools in his diocese.

Later the Japanese made a roundup of certain Americans in the city, arrested them, and placed them in the Bridge House, endeavoring to prove espionage and enemy influence. Mr. Cox was among those arrested.

Prisoners were subjected to deliberate humiliation, were forbidden to talk, smoke, or read. The place was filthy and vermin-ridden, and Mr. Cox suffered daily grilling about St. John's.

After a month Mr. Cox was released, and found St. John's going on as usual. He speaks of a very evident deepening of the Christian life of the University, and of many baptisms and confirmations. Attendance was capacity at all times, and the Spring term was successfully concluded.

Mr. Cox believes that influential alumni of St. John's were partly responsible for the University's being allowed to continue its work, and he speaks of the Chinese administrators as being "very able and very tactful."

"Chinese Christian leadership is meeting the test," Mr. Cox said, and added that when he left for repatriation the summer school was under way. He cannot forecast what will be permitted in September when the fall term would ordinarily open, but is hopeful that the University will be permitted to continue its autumn and winter program.

Fr. Higgins Tells of Service Under Shellfire

By JOHN G. SHIRLEY

The only American Episcopal missionary to escape from Hongkong on the *S. S. Gripsholm* which carried diplomats and other missionaries from occupied and unoccupied China, the Rev. Charles A. Higgins has much to tell of actual conditions in Hongkong at the outbreak of war and afterward. Hongkong is in the diocese of Victoria (Church of England), and Fr. Higgins had remained there to serve as assistant chaplain of St. John's Cathedral during the absence of Bishop R. O. Hall, who at present is attempting to return to his diocese from England. Mrs. Higgins and their son Charles (aged 2) shared in all his adventures.

Asked if he was ever in danger during the shelling of Hongkong, Fr. Higgins replied: "Since our hands were not tied by any official and secular appointments to which many were assigned, I, with one other, was able to carry on with the full program of services at the cathedral. Judge-

by the numbers who braved shellfire bombing to attend, and who sat quietly while shells fell all about the cathedral during several of the services, we were satisfied that our efforts were appreciated.

The cathedral had a direct hit from a 155 mm artillery piece just as I was entering the vestry to vest for Matins on Christmas Eve, and the shelling did not cease during the service, which proceeded as usual. The congregation of over 200 joined heartily in singing the hymns and canticles."

CHURCHES LOOTED

Speaking of the Chinese Churches which were bombed, he said, "St. Mary's, Causeway Bay, was damaged by heavy shells, but there was talk of reopening it. None of the other Chinese Churches were damaged during the fighting of St. Paul's and St. Stephen's, at least, escaped looters. Both lost a few things to soldiers, but when I use the word 'looted,' I mean stripped to the bare walls by the combined efforts of both Chinese and Japanese. Homes and apartments, including our own, were looted in the fullest sense of the word.

The Cathedral received 15 hits, one of which exploded in the tower, doing great damage to the roof, but by a deal of work the roof has been repaired to safeguard it during the typhoons."

WORK HAMPERED

Asked to what extent the work of the Church was hurt or prohibited, Fr. Higgins said, "The work of the Church in Hongkong is being hampered but not in any way that you can put your finger on. There had been no official proclamations, prohibitions, sealing of church buildings, or such other limitations as have been common in occupied China since December 1941.

There have been, however, several attempts, some of them unsuccessful, to take over church buildings for secular or other purposes. We read in the *Hongkong News* that Trinity Church, Kowloon, had been used for a big Buddhist Festival."

Commenting on the treatment of missionaries seized by the Japanese, both before and after arrest, he said, "There was no difference shown between us and the enemy; at least, the clergy received no 'quarter.' I can tell you. Until we were interned at Stanley, conditions were deplorable; but after we arrived there, we were able to make some order out of chaos for living quarters. To say that food was scarce is putting it mild."

CHURCH IN INTERNMENT CENTER

The work of the Church has continued in the internment center but in a very different fashion from that to which we were accustomed. Since people have plenty of time, there are numerous week-day meetings for discussion, study, and prayer. The facilities for the services are so limited that we were practically forced by circumstances to arrange a program of home services, which are sponsored and largely conducted by an executive committee of clergy and ministers. What was done

is not at all a satisfactory arrangement but under the circumstances I cannot conceive of a better one."

GLAD TO BE HOME

When the remark was made that it must be great to be home, Fr. Higgins replied, "Yes, it was quite an experience and I am glad to have had it, but I am glad it is over. The only thing to mar it all is the fact that my friends interned in Stanley have little or no hope of repatriation. We were told on the boat that nationals of conquered territories could not be returned. English citizens in Hongkong cannot return to England nor can American citizens return from the Philippines."

SPAIN

The Situation of the Protestant Churches

The situation of the Protestant Churches in Spain remains serious. Protestant worship is forbidden in the great majority of towns, according to International Christian Press and Information Service. Recently the Protestant Church at Malaga was closed. In the few towns and villages where the chapels are not yet closed, public worship may be forbidden at any moment.

The question of Protestant schools is still more serious. They have been "provisionally suspended." Authorities have stated that they will not be reopened until the State schools have been sufficiently reorganized. This creates a difficult situation for the Protestant families, for some schools demand a Roman Catholic certificate of baptism and insist that the children must take part in Catholic religious instruction. A similar situation exists in relation to the Social Welfare Service, whose help many poor Protestants require. Some of its centers enroll children only after seeing their Roman Catholic certificate of baptism.

It is remarkable that in spite of these and other difficulties, church life in the Protestant communities is more intense than ever in the places where worship can be celebrated. Thus, in a church, which used to have 80 members at Communion, there were 160 at a recent celebration.

CZECHOSLOVAKIA

Bishop Gorazd Executed

A Czechoslovak bishop and three other ecclesiastics were executed last week by the Germans on charges that they had concealed and aided "parachute agents" accused of assassinating the Nazi Gestapo leader, Reinhard Heydrich. These executions, according to Czech government sources in London, bring to 1,568 the total number of Czechs put to death in reprisal for the killing of Heydrich.

The bishop executed is described in press dispatches as "the Orthodox Bishop Gorazd." This was presumably the Rt. Rev. Gorazd Pavlik, first bishop of the Czechoslovak National Church, who visited the General Convention of the Episcopal Church at Portland, Ore., in 1922.

The others executed with him were named as "Elder Jan Sonneveld, Dr. Vladimir Petrek, a chaplain, and Vaclav Ciki, a minister." Their property was reported confiscated.

ORIGINS OF CHURCH

The Czechoslovak National Church arose from the withdrawal in 1920 of a large group of nationals of the new Czechoslovak Republic from the Roman Catholic Church and their affiliation with the Eastern Orthodox communion. Dr. Pavlik, a former Uniat priest, was elected bishop and was consecrated at Belgrade by the Patriarch of the Serbian Orthodox Church September 25, 1921, taking the name of Gorazd. Bishop Gorazd proceeded to organize the Czechoslovak Church, and the following year he came to America to establish the work among people of Czech nationality and ancestry in this country.

At the invitation of the Presiding Bishop, the Most Rev. Daniel Sylvester Tuttle, Bishop Gorazd visited General Convention at its sessions in Portland, Ore., in September, 1922, where he was cordially received and greeted. In an address to the House of Deputies, Bishop Gorazd stated that his Church had at that time a membership of 800,000, organized in 147 parishes, divided into three dioceses.

In December of the same year, Bishop Gorazd presented a memorandum to the National Council, setting forth the background and nature of the Czechoslovak Church and proposing a limited form of intercommunion between it and the Episcopal Church. The National Council, in a resolution dated December 13, 1922, declared "we will communicate with our bishops in the various dioceses in which communicants of the Czechoslovak Orthodox Church live, and urge them to provide the sacraments and pastoral care for them in such places where it may be either difficult or impossible to secure a priest of the Czechoslovak Orthodox Church. . . . Moreover, we express our desire that the Czechoslovak Orthodox Church minister in like manner to communicants of our Church visiting or residing in the republic of Czechoslovakia."

SCHISM

Upon his return to Czechoslovakia, however, Bishop Gorazd found a serious split developing. One faction wished to remain Orthodox, while another and larger faction tended toward virtual Unitarianism. The latter group gathered about the leadership of one Dr. Farsky, who in 1924 was elected Bishop of Prague and Patriarch. Dr. Farsky, a former Roman priest, was consecrated by seven other priests, and the Church thus lost the episcopal succession that it had obtained from the Serbian Orthodox Church. Bishop Gorazd thereupon withdrew from the Czechoslovak National Church, and continued at the head of a smaller body of Orthodox who were attached to the Serbian Church. The Czechoslovak National Church was disowned by the Orthodox and, despite its organization with a Patriarch and its liturgy, continued as a Protestant body.

MEN'S WORK

Brotherhood Convention Meets War-Time Problems

"One Earnest Effort" was the theme of the 48th annual convention of the Brotherhood of St. Andrew, held the first week in September at Kentucky Military Institute near Louisville. Of the 210 attending from 26 dioceses, 70% were 25 or under, exemplifying the Brotherhood's motto: "For the spread of Christ's kingdom among men—especially young men." Work among the millions of young men in the nation's armed forces received a large proportion of the convention's attention.

Interest also centered on the dynamic personality of Paul Rusch, recently returned to America from Japan. Mr. Rusch declared that all liberal elements in Japan are now suffering as the nation is "absolutely under the thumb of the most damnable military power."

Mr. Rusch told of his experiences in Japan as an "enemy alien," of life in a concentration camp eking out slender rations with smuggled food, of the heroic Japanese priest who came to the camp on Easter Monday to celebrate Holy Communion.

The delegates were deeply stirred by the opening and closing addresses of the 6-day meeting. In the former, Bishop Abbott of Lexington called the Brotherhood and the men of the Church "to fight manfully under the banner of international Christianity as the only hope of the world." Before the declaration of war, he asserted, not one Christian leader could have been accurately called an isolationist. While there had been various opinions as to the proper course for America to take, no Church leader had preached isolationism, for it is inconsistent with international Christianity. He stressed this last phrase, asking that we forget "missionary," which seems to connote the guiding of the inferior by the superior.

LAPSED, LOOSE, LIQUID

The closing address, by Bishop Quin of Texas, related the convention's theme to "the lapsed, the loose, and the liquid." The liquid, "assets to be depended upon," must make their earnest effort to bring the loose, "the ones you can't depend on," and the lapsed into full Christian life and service. He urged the brotherhood men to carry out faithfully their obligation of bringing men and women within hearing of the Gospel so that "Christians will cease to be a minority in the United States today."

At one of the sessions Chaplain Frederick C. F. Randolph of Fort Knox told of the trials and sacrifices of young soldiers. His address, based on the Brotherhood hymn, "Jesus calls us," was thoroughly enjoyed by the delegates. Chaplain Frederic Witmer, also of Fort Knox, brought the post's B. St. A. Chapter of 35 young men to the convention and spoke on the place of a chaplain in the army.

A standard feature of Brotherhood con-

ventions is a house-to-house visitation of the countryside in which all the delegates are expected to take part, inviting the residents to join in the Sunday morning service. Bishop Quin gave the address at this year's service, September 6th, to delegates and to the people from the surrounding countryside, some of whom came from as far as 25 miles away.

The national council of the B. St. A. at its meeting during the convention heartily endorsed the proposed men's program of the National Church. Officers re-elected were: Douglas C. Turnbull jr., president; James L. Houghteling, Courtney Barber, Major Merton F. Albee, William F. Leggo, vice-presidents; H. Lawrence Choate, treasurer; Harrison Fiddesof, executive secretary.

One of the discussion group leaders was Mr. A. H. Wallis, general secretary of the Brotherhood in Canada. Chaplain and leader of the special work on the army program was the Rev. Gordon Reese, executive secretary of the army and navy commission of the diocese of Texas. Frank Rowley, student at Virginia Seminary conducted a lay readers' class and led camp fire activities.

EPISCOPATE

Suffragan Bishop Burton's Resignation Accepted

The Presiding Bishop has notified the Rt. Rev. Spence Burton that his resignation as Suffragan Bishop of Haiti has been accepted. This resignation required the consents of a majority of bishops entitled to vote in the House of Bishops, and Bishop Tucker having received more than a majority of consents, formally declared the resignation accepted.

It is expected that Bishop Burton will soon be able to announce plans for his enthronement, probably in October, as Bishop of the Anglican diocese of Nassau.

Order Taken For Consecration Of Ven. W. Roy Mason

Presiding Bishop Henry St. George Tucker has officially taken order for the consecration of the Ven. W. Roy Mason, Suffragan Bishop-elect of the diocese of Virginia.

The consecration will take place September 22d, in Christ Church, Charlottesville, Va., at 11 A.M., with the Presiding Bishop as Consecrator.

Co-consecrators will be Bishop Goodwin, Coadjutor of Virginia, and Bishop Jett, retired Bishop of Southwestern Virginia.

The Bishop-elect will be presented by Bishop Gravatt of Upper South Carolina, and Bishop Jackson of Louisiana.

Attending presbyters will be the Ven. Frederick W. Neve, pioneer in the Virginia mountain mission work, the Rev. Dudley A. Boogher of South Farnham

parish, Va., and the Rev. Dr. William C. Pendleton of Tappahannock, Va.

Preacher of the Consecration sermon will be Bishop Powell, Coadjutor of Maryland. The Rev. John H. Fitzgerald, secretary of the House of Bishops, will act as Registrar.

JAPANESE-AMERICANS

Bishop Reifsnider Plans Regular Ministration For Internees

Bishop Charles S. Reifsnider, placed by the Presiding Bishop in charge of Japanese Churchpeople in this country, and now in New York for conferences, announces that he will start in a few days on a trip to the Pacific Coast, for conferences concerning ministry to Japanese assembly centers and relocation colonies in Arizona, Arkansas, and Western Nebraska. He expects to discuss with the bishops of these dioceses and districts plans for the admission of the bishops and designated clergy, for regular ministration to the Japanese-Americans interned.

On the trip also, Bishop Reifsnider expects to participate in the ordination of Joseph Milsue Kitagawa, now interned in New Mexico. He is now a deacon, and will be advanced to the priesthood. Bishop S. Arthur Huston, Bishop of Olympia in whose jurisdiction Mr. Kitagawa is canonically resident, will share in the ordination also. Bishop Reifsnider believes it will be possible to assign Mr. Kitagawa to work in one of the assembly centers or relocation colonies. Date of the ordination has not been fixed, but it is likely to take place in or near Santa Fe, N. M.

Mr. Kitagawa is a graduate of the Church Divinity School of the Pacific at Berkeley, Calif., and was ordained to the diaconate by Bishop Block of California acting for Bishop Huston, on October 18, 1941. Mr. Kitagawa was taken into custody last March, and he was examined for the priesthood by correspondence. He is camp secretary at the U. S. Immigration and Naturalization Service, Santa Fe, N. M., and is in charge of all religious work among Christians in the camp. Both Bishop Huston and Bishop Reifsnider testify to the fact that he is doing an outstanding piece of work in the camp.

Students in the Storm

Led by Mayor H. A. Dyer of Parkville, Mo., a group of Platte County citizens have voiced a storm of protest over the enrolment of three American-born Japanese students in Park College, a Presbyterian school located in Parkville, a suburb of Kansas City. Five more students of Japanese race are scheduled to arrive before the school term opens.

In a letter sent Dr. William Lindsay Young, president of the college, Mayor Dyer ordered the president to get the students out of Parkville or he would bring suit in federal court.

Commenting on the letter, Dr. Young said, "I do not know what kind of suit

one could bring in federal court since several agencies of the government have approved the relocating of these American-born Japanese students."

Defending the action of the school in accepting students against the protests of those who he said "apparently have lost sight of exactly those things for which this nation now is fighting," Dr. Young pointed out that 72 colleges and universities in the Middle West are taking American-born Japanese students under a government program, and that the three boys enrolled at Park are Christians.

The students under fire were all born in California, but came here from the Colorado River relocation camp in Arizona. One is studying for the Presbyterian ministry, one is a member of the Baptist church, and the other is a Methodist Sunday School teacher. All came through a thorough investigation by the Army intelligence, the Navy intelligence, the FBI, War Relocation Administration, and Federal Department of Education.

Editor's Comment:

Dr. Young's comment is precisely to the point. Instead of agitating for the removal of these students, civic officials and residents of these communities should be doing everything possible to welcome them. Mayor Dyer shows a startling lack of interest in the principles he was elected to uphold.

Pension Fund Payments

The Japanese missions in Western Nebraska have signified their intention of giving the Pension Fund premiums of the Rev. Hiram Kano during his internment. Rev. Francis J. Pryor, III, rector of

the Church of Our Saviour, North Platte, has so advised the National Council, which otherwise would care for the premiums. The Japanese are taking this action "as an expression of their loyalty and devotion" to Mr. Kano.

ARMED FORCES

Church Orphanage "Alumnus"

Honored in Britain

When 100,000 Londoners turned out last week to cheer a detachment of American Marines and soldiers on their first march through the capital, it was not only a festal occasion but a personal triumph for a young man brought up in one of the Church's institutions. For the marines in their bright blue uniforms and white gloves were led by Capt. Thomas Jerome Myers, Jr., of Charlotte, N. C., an "alumnus" of the Thompson Orphanage and Training Institution, an institution of the diocese of North Carolina.

The American troops were officially welcomed by the Lord Mayor of London at the Guildhall, and the City of London used its famous gold plate for the luncheon given them. Guests included U. S. Ambassador John G. Winant (himself a distinguished Churchman), Deputy Prime Minister Clement R. Atlee, Foreign Secretary Anthony Eden, and high ranking officers of the British and American forces.

Back in Charlotte, the boys and girls of Thompson Orphanage now rank Tom Myers as their number one hero. And the Marine Corps won't have much trouble signing up more Thompson boys as they grow old enough to follow in his footsteps.

Army Chaplains Complete Course

Among the 151 Army chaplains receiving their diplomas at the Chaplain School at Harvard University, Cambridge, Mass., on September 5th were the following Episcopalians: Revere Beasley, Lewis C. Beissig, Henry J. C. Bowden, Charles W. Carnan Jr., Mortimer Chester, Sydney H. Croft, Thomas W. B. Magnan, J. L. Malone, George R. Metcalf, Charles W. Newman, Kenneth M. Sowers, Leslie K. Young.

INTERCHURCH

World Mission Convocation

Postponed Indefinitely

The Christian World Mission Convocation, scheduled to be held in Cleveland, December 6th to 10th, under the joint sponsorship of some eight national and interdenominational church agencies, has been indefinitely postponed.

According to the general committee of the Convocation, the postponement was decided upon because of "the increasing difficulties caused by the war, the impossibility of obtaining adequate participation of overseas Christian leaders, and the probability of achieving the desired objectives better at a later time." The Convocation had intended to discuss the controversial subject of Latin American missions.

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Christian Burial

PROBABLY there are few events about which traditional customs have clustered as closely as about funerals. Death brings a heavy emotional strain upon surviving relatives and friends which is likely to express itself in an earnest desire to omit no small detail which might suggest respect and affection for the departed one. Therefore customs are often perpetuated not because they are really helpful at the present time but because of sentimental associations with our fathers and grandfathers. Some, of course, have been discarded within the memory of many of us who are not yet beyond middle age. We have abolished the heavy mourning veils—the “widow’s weeds” of an earlier day. We no longer put the mourners through an agony of public scrutiny by marching them in procession before or after the casket. But there are other customs with which we are still struggling.

In his fascinating book entitled *In the Steps of St. Paul*, H. V. Morton tells of witnessing a funeral in Macedonia where an open coffin was carried through the streets of the town with the body fully exposed to public view. The natives were unable to give him any reason for it except that it had always been done. But investigation brought the story to light. It seems that back in the old days of more than a century ago when Greece was still under Turkish rule, secret plots were constantly being fomented by liberty-loving rebels. One of their favorite ways of smuggling arms into the country was to fill a coffin with rifles, nail down the lid, and hold a convenient funeral in one of the border towns where the coffin could be carried to its destination with impunity. When the Turks discovered the trick, they made it a rule that a coffin must always be open so that the officials could see exactly what was going on. With the coming of Greek independence the rule had no more force but a century later the people were still following the custom of their fathers though the reason for it had entirely disappeared.

We have no such striking examples in our modern American funerals but we have no reason to be satisfied with prevailing customs. Funerals are much more elaborate and costly than they ought to be. Too much money is spent for unnecessary accessories, often paid for out of small insurance benefits which a bereaved family really needs. Neither is it always the fault of the undertaker. We recall one instance where a widow turned over a thousand dollars of insurance money to an undertaker saying that it was her husband’s money and must be spent on his funeral. This undertaker knew the woman was left in straitened circumstances and talked her out of such extravagance.

One of the most difficult problems for the clergy to handle is that of flowers. There is, of course, much to be said for flowers as a symbol of the Resurrection and sending them is the only way many people know of showing their sympathy. But they constitute a custom which easily gets out of control. Lavish floral displays reach a point of vulgarity. We recently attended a funeral where mountains of flowers were in evidence for half an hour and then nobody knew what to do with them. They cost hundreds of dollars to very little purpose. All the relatives had to show for it was a stack of florist’s cards. To be sure the florists have to make a living. We know of one town where the local newspaper declines to print the request “please send no flowers” with a funeral notice be-

cause the florists have threatened to stop their advertising. We have heard of a few parishes where it is flatly forbidden to have flowers brought into the church for a funeral. This seems like too drastic an answer to the problem. It is a better solution to provide cards which may be sent to the bereaved family notifying them that an offering has been sent to the rector for some Church fund in memory of the deceased.

Another difficulty is the stolid non-participation of those who are present at a funeral service. With an air of strained and unnatural tension they sit rigidly silent—not as a congregation but literally as an audience. The effect of most funerals is apt to be deeply depressing, which is quite contrary to every Christian instinct. Sometimes these listeners can be persuaded to join in the Lord’s Prayer. It is always possible to ask them to rise and repeat the Creed together. The Psalms in the Burial Office may be read responsively but usually this is not very successful. We recall one funeral at which the people instead of listening to a soloist or a quartet were asked to rise and sing one or two of the favorite hymns of the deceased in tribute to his memory. In this connection the “Litany for the Dying” may be used very effectively at the end of the Burial Office. As its title indicates it has been placed in the Prayer Book to be used at the bedside of a dying person, but we imagine it is seldom so used. Watching at a death bed people do not easily compose themselves to the recitation of a formal Litany, but it brings a warm personal touch into a funeral service in which the congregation can really share. However, when everything else has been said, nothing can approach the Requiem Eucharist in which people participate not only by voice and posture but also in the spiritual action of the Liturgy.

IN THE days of our fathers it was a common custom for funerals to be held in the family home. Certainly there was something seemly in paying final tribute to a person in the home surroundings in which he may have been born and where he may have spent most if not all of his life. But that day is practically gone. The modern apartment and the semi-annual moving day have effectively dissolved the sentimental appeal of the old homestead. Other facilities are now offered to the public—the cemetery chapel or the funeral chapel provided by the undertaker. Fortunately the style and dignity of these buildings have been greatly improved in recent years and something may be said for them in cases of the burial of a person who has never had any Church connection. But surely—surely, for a communicant of the Church the only fit place for a Christian funeral is the church building in which that person was accustomed to worship. A church should always be available for such use by any family in the congregation. There should be no charges to make it difficult even for the poorest of them. It would be a blessing if every church could be provided with a pall to be placed over every casket as a visible reminder that the Church makes no discrimination in burying its dead. Here too all the other questions are most easily answered. Even though there may be a superfluity of flowers, the altar is still the focus of attention. Nowhere else can people be led so naturally to share in commending their dead to their Creator. And, of course, it is the only suitable place for the offering of the Requiem.

The Priesthood in Christ's Church*

By the Rev. Francis L. Carrington, LL.D.

Principal of the Kah-O-Sed Indian School

WHAT is the Holy, Catholic, Apostolic Church in which Episcopalians express their belief? Definitions are numerous and exhaustive. In brief, the Church may be described as Risen Christ journeying down the ages. It is Christ's mystical Body living, witnessing, working in the world today as fully as when our Lord and Savior Jesus Christ ministered in Palestine.

The Church is Christ's hands outstretched to bless; His arms embracing and protecting; His feet moving along the streets swift about the heavenly Father's business; His voice proclaiming the whole path of life; His eyes looking upon the troubled, anxious faces of men and women; His heart beating with the Shepherd's strong love for all mankind. The Church is the living, succoring, redeeming Christ in the world today calling to all races of men: "Come unto Me and follow Me, for I am the Way and Truth of Life; I am the meaning of human life; I am present in the world to serve and guide you, so that you need not despair or perish, but may have Life Eternal."

The Gospels relate how our Lord called a small company of men to enter into bonds of fellowship, to share with Him in a ministry of love, and to receive progressive instruction and enlightenment with a view to their preparation to become His representatives, ambassadors, and agents for the dissemination of His wisdom and grace. The men so chosen were of various sorts and conditions, mental, physical, and social. They were not selected for such appearances and standing as might have been approved of by Scribes and Pharisees; but for qualities of heart and mind which fitted each man for the special work to be entrusted to him. Earnestness, sincerity, loyalty, courage, sympathy, and such other qualities as make the manly, heroic character, were what Jesus sought in the men who chose to become the beginnings of the ministry of His Church. To the stream of this ministry flowing through the centuries, men set apart in ordination by the Holy Spirit, year by year make their lives tributary. So age by age, and year by year, the living Church has continued unto this hour.

THE PRIESTHOOD

The office of men set apart for the priesthood of the Church is to be spokesmen for Christ's people, the shepherds of His flock, the teachers of the truth about God revealed in Christ, and to be the prophetic interpreters of the present in its bearings upon the destinies of men and the whole world. Their office is to teach the Faith, faithfully to administer the sacraments of the Gospel, to mediate to souls the divine forgiveness, and to mend broken personalities by giving to men and women a sense of meaning in their lives.

The duty of men chosen for the priesthood is to witness by word, deed, industry, and consistent example to the healthfulness, power, and glory of the Christ life; and to spend their whole lives in the service of God and man, keeping in subordination all thoughts of selfish interest, earthly gains or ambitions.

Verily, verily, a tremendously difficult office and duty, not to be lightly accepted by any man!

We live in a new age tremulous, quivering with upheavals, political, social, economic, so colossal that men feeling called to the priesthood should not have slightest doubt as to the reality of the call and of their full fitness for the work. Also, they must be men who are willing to bear a cross, the burden of which will bruise and exhaust in painful weariness before their brows are laurel crowned. This is a generation with a Golgotha and a Cross. Candidates for ordination must kneel long and painfully at the Calvary of Christ before venturing to kneel for the laying on of episcopal hands.

Imperfections and limitations of one kind or another mark us all. The holiest and best of the saints have been most conscious of their weaknesses, unworthiness, and shortcomings. St. Paul's glorious ministry was enriched and blessed by an affliction which he called his "thorn in the flesh" and which he triumphantly endured. From St. Paul's time onward, the ranks of the ministry of the Church have been ennobled by a multitude of valiant priests who have suffered their particular thorn in the flesh. It is no handicap for the work of the ministry that a man should have a cross impressed upon his heart or covered by his priestly robes. Indeed, such priests, if they be lowly and humble men of heart, learn to nestle closer than others to the sacred heart of Jesus who bore His tragic burden up the green hill outside Salem's city walls.

PROPHET AND TEACHER

The priest's work includes that of prophet and teacher. Our spiritual raiment must include an Elijah's mantle. Our experience of God in Christ at the altar should give to our preaching the note of assurance and boldness: "Thus saith the Lord." This is a confused and desperate generation. Widespread is a feeling of our impotence in relation to the burning evils and problems of the day. This feeling of impotence has developed apathy, moral and spiritual vagueness, and inability or unwillingness to face squarely the serious issues of life. An adulterated Gospel and a mutilated Faith will not set us or the world right.

The urgent task of men of God is to give fearless utterance to the truths enunciated on Sinai, restated and expanded by the Prophet of Nazareth, to reaffirm the claims and authority of the Ancient of Days who is making revelation of His

will in the calamities and distresses of today as well as in the calamities, distresses and punishments of Ancient Israel. The priest as preacher of the Word of God must have his tongue burning with altar fire and declare: "Ye people of all the nations: the Lord your God is a jealous God; ye shall have no other gods but Him."

The priest must be the voice of Christ to a generation that has placed the material, the physical, the sensual upon the throne, and has only dim consciousness of spiritual verities and the authority of a sovereign, righteous God. Not less but more altar light we need. But the truth discerned in the quiet of adoration must set the heart ablaze with fire of love and practical service. Religion must be brought out of dimly-lit sanctuaries and shown to the world as wisdom, light, power, and courageous action.

We must stand longer and more often at the open doors of the church, beholding the pilgrim throngs, the people, all of them, carrying heavier crosses than we know; and, turning our gaze across city and nation—yea, across the wide earth—closing our eyes to nothing, however sordid or brutal; seeing the marching armies, the ruthless savagery, the merciless machinery, the blood-sodden hills and plains, the wrecked cities, the massacred aged, women and children, the bombed churches, the altars despoiled, the countless multitudes living now in hopelessness, the unemployed, the hungry, the naked. And seeing all these things, and remembering the Lord who had compassion on the multitudes, and who wept over the sins, sorrows and despair of a holy city, we shall rejoice to go forward heartily in service, realizing that there is a bigger and more complex world to be won for Christ than that which the Apostolic band went forth to serve speaking the language of the people of their time.

The Word was made flesh. Divine Truth was shown to the world in a language of a Life—courageous, strong, loving, sacrificing. Before the mystery of the Incarnation we kneel in adoration and awe. His is the glory of the only begotten of the Father full of grace and truth. And yet, the Incarnate One takes little children in His arms and they snuggle closely to His breast. He speaks to them in the language little ones can understand and they are smilingly unafraid. He moves about in Galilee and Judea and common men afraid of Scribes and Pharisees press close to Him, tell Him the story of their needs and fears and answer Him as friend converses with a friend. He is the Great High Priest, whose mission is to enter into the Holy of Holies; but first He knocks at human hearts and seeks an entrance there. This is the religion of the Incarnation: Christ the Eternal Truth and the Way of Life, moving about among people like one of them, and winning them be-

*From an ordination sermon.

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cause He made the Truth and the Way so clear to them they could understand.

The priest mixing among men must show the truth and way of life in fashion understood by common people as they go about their daily tasks and pleasures; but first of all he must be at home in the sanctuary. The altar must come first in the priest's life. God is rightly to be worshiped in beauty of form and ceremony symbolic of the beauty of holiness. There is no special sanctity in careless, free and easy postures and crude manners in the sanctuary. Symbols in worship speak to all, and express a truth for which words are always inadequate. Beauty and dignity must mark every priestly act. In that great service of ineffable mystery where the Risen Lord is truly present veiled in the Bread and Wine, and there truly nourishes repentant, absolved, seeking souls, hungering and thirsting after righteousness—in the Eucharistic service the best and most glorious we can render in word, ceremony, music, and symbol, has its rightful place. But worship must never be an end in itself. It must result in action.

THE LANGUAGE OF THIS AGE

We hear from many sources that this present world has rejected the Gospel of Christ. We know that whole nations have deliberately so done. However it may be with our own country, it does appear that

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multitudes are quite indifferent to religion. Religious leaders bewail the indifference of people to religious worship. A hundred explanations of the fact are given. May not one explanation be that our age has not heard the Gospel of Christ interpreted in the language of this age? Are there not timidity and compromise in our preaching? Are we not at times tempted to find refuge in antiquity, traditions and worn out theological arguments from the pressing problems of life which are so dreadfully real to people today?

The articles of the Faith embodied in the creeds of the Church are for all time. But restatement, reapplication, and even rediscovery of truth is a task which the Church, as a teaching body and therefore a learning body, must accept. Had there been no restatements of truth, and no new emphases upon certain aspects of the truth, our branch of Christ's Church may never have been blessed by the spiritual revivals and awakenings due to such priests as Wesley, Pusey, Keble, and may never have grown through sore tribulation into the clearer understanding that we are of the Holy, Catholic, Apostolic Church, with grace of the sacraments, and a peculiar mission for the healing of the deep, bleeding wounds of a sick and suffering humanity.

THE HOLY SPIRIT

At the ember days, young men receive the Holy Ghost to perform the work of a priest in the Church of God. We need clearer understanding of the presence and work of the Holy Spirit in our individual lives and in the life of the world. Many of our people think of the Holy Spirit vaguely in connection with Pentecost, the sacrament of Confirmation, and the conferring of Holy Orders upon bishops, priests and deacons. That is, they imagine the Holy Spirit comes and goes, and that His work is restricted to special occasions or extraordinary experiences.

Our civilization is passing into state of eclipse. We have entered upon another darkened age—a terribly dark epoch of human history. The darkness daily increases. We have deep forebodings. We hear the bitter cry of the disillusioned that this is a Godforsaken world. Forces of evil, hate and destruction, temporarily triumphant, sweep across the face of the whole earth. Fear, dread, pessimism, cynicism are rampant. Men with blood-drenched hands are acclaimed by multitudes as messiahs. We of the household of Faith know that the Messiah trod the earth 2,000 years ago, that the Church is the Christ journeying down the centuries, and that He is in His Church present with a suffering, sorrowing world. The urgency of the times demand that we now give great unfolding to the statement: "I believe in the Holy Ghost."

New emphasis must be given to the ancient words: "The earth is the Lord's." The Holy Spirit must be declared to be immanent in human life, and He must be declared to be the Lord of all history. The Holy Spirit is not an occasional visitor to this planet at confirmations and ordinations. He is everywhere present and works in and through men in all of history. We should despair for the human race were this not so. In terms so clear that all men shall hear the truth in their own language

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it must be declared that this blood-soaked, widowed, orphaned world is full of God, that in God we live, move and have our being. And we who may be the prisoners of selfish habits must be told again and again that our own bodies are the temples of the Holy Spirit.

It is good poetry but unsatisfactory theology to declare that "God is in His Heaven, all is right with the world." There is absolutely no poetry for the human soul, and wretched theology, in the removal of God quite away from the world to some far distant Heaven, and to believe that all political, social and economic systems on the earth and all forms of government are evil. The truth is that God in His Holy Spirit has not forsaken the world, and that He works in the world from within. God is not just a spectator of human life. He is Father, Son, and Holy Spirit, creating, redeeming, sanctifying, and also sorrowing and suffering with the foolish children of men.

Nor must we think that the Holy, Catholic, Apostolic Church is the sole, exclusive abiding place of the Holy Spirit. He is in the Church and works in the Church in a very special and distinct way. But wherever any son of man is, in crowded city, in African desert, on battlefield, in hospital, or in concentration camp, the Holy Spirit is, not absent. The Holy Spirit arouses, fires, quickens, inspires, chastens, and punishes. He is the divine energy, the giver of all life; and through Him works irresistibly the righteousness and justice of the Everlasting God, the Ancient of Days.

The thoughts of many concerning the Holy Spirit do not go beyond the hymn:

"And His that gentle voice we hear,
Soft as the breath of e'en;
That checks each thought, and calms each fear,
And speaks of Heaven."

But His voice is not always soft and gentle. It is heard in the entreating cry of human agony, despair and hopelessness, and in the moans of crushed, wounded, bruised nations assaulted and maimed on the dreadful modern Jericho road. His voice is the summons calling men and nations to redeeming action and to heroic succor. The Holy Spirit points to some heavy cross of duty and sacrifice that must be taken up and stalwartly carried whatever be the cost. The Holy Spirit casts His light revealing the hard road of duty along which we must walk and from which the brave will not turn aside. Humanity is now traversing that hard road. But we do not despair or sorrow as men without hope. Be there dragons in our path? Well, like valiant knights of old we will throw our swords into the air and catch them firmly by the hilt. Forward into service! Traversing the dark and dangerous road we are not afraid; for, believing that the Holy Spirit is the Lord of history, we know that if Church, priest, and people be faithful and courageous in work and witness, the hard, dark, dangerous road will at long last lead humanity to a new era of nobler endeavor and clearer understanding of the truth of God and man, when the radiance of Heaven shall shine in larger glory, and when the lives of all men and nations shall be more productive in the fruits of the spirit, which are Love, Joy, and Peace.

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But this year conditions are slightly changed. Our "Assistant Chief of Staff" is now an Army Officer—it is impossible to secure a full complement of staff workers, and we are working all sorts of hours, and occasionally have supper at home with "The Missus," (bless her!).

So, this year we will sell our Christmas Cards **only** in boxes of twenty cards for one dollar, plus ten cents postage east of the Mississippi River, or twelve cents postage west of the Mississippi River. You know by now that our cards are the loveliest in America, so we think you can trust us, who are fellow-Churchmen, to send you cards of both beauty and value.

Another thing, if you don't remember the men in the armed forces with cards this year, you won't be fit to live with, **but**, remember that with our men all over the earth, cards overseas will have to be mailed terribly early, perhaps in October. How many boxes shall we send you?

Ammidon & Company

Horace L. Varian, President
31 S. Frederick St., Baltimore, Md.

"THE BUSINESS END OF A SUNDAY SCHOOL"

The above is the trade name for our catalog of Sunday school supplies. The catalog is full of helpful things for all departments of the Church school, besides many items of especial interest to pastors and Church workers. If you have not received a copy of this catalog, send for it now. It is free for the asking.

- Record Keeping Systems
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- Bibles and Testaments
- Mottoes
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SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee--\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address
The PRECENTOR, Cathedral Choir School,
Cathedral Heights, New York City

CHRISTCHURCH SCHOOL FOR BOYS

On the banks of the Rappahannock River in Virginia, offers a thorough preparation for college amid ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. **George L. Barton, Jr., Ph.D.,** Headmaster. For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

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An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program.
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A well-equipped and beautifully located preparatory school. 90 miles from Washington. 9000 alumni from 48 states, 30 foreign nations. \$89 graduates now in 126 colleges. Mercersburg develops self-reliance, good judgment. Every boy joins a literary society, studies public speaking. If tennis courts, 3 football fields, gymnasium, etc. Many Olympic team members, Rhodes scholars. Famous chapel and carillon. Junior school. Founded 1836. Catalog.
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A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized junior school. Catalog on request. Address Box LC.
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Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, \$700.
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College Preparatory and General Courses
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COLLEGES

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Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota.
Address: Assistant to the President

Carleton College

Northfield Minnesota

NEW JERSEY

Atlantic City Transformation

The speed with which the Army has moved in on Atlantic City, transforming "Babylon-by-the-Sea" into a grimly business-like, nightly blacked-out hive of military activity should be heartening to all citizens and it has presented a challenge to the Church to be as efficient in converting its peacetime schedule to one capable of dealing with the new situation.

As developments began, the local clergy of Atlantic City reported to Canon Robert D. Smith of the diocesan Army and Navy Service Commission who made several trips to get a first-hand picture of what was happening. Convinced that a special organization should be set up immediately, he asked the Rev. George Boyd, rector of St. Peter's, Perth Amboy, to take enough "time out" from his own most active and efficient program to spend two weeks on the spot, organize, and report. Our Church was physically well-equipped and well-manned, the response and coöperation are beyond praise, says Fr. Boyd in his report. Dean Durell of the convocation and rector of the Church of the Ascension, who was out of the city, wired that "all facilities of the Church are at the disposal of the diocesan commission and local committees." The Rev. A. McK. Ackerson of All Saints, Chelsea, accepted the general chairmanship of the committee, the Rev. Messrs. Charles E. McCoy of the Epiphany, Ventnor, and Dr. Warren W. Way, of St. James' brought their most active workers and organizations fully into the picture.

ORGANIZATION

The first few days of Fr. Boyd's stay were spent in getting in touch with our own clergy, the Army service officers, clergy of the other churches, the USO organization, coast guard headquarters, the Army hospital, and any local people who could supply information as to developments. Meanwhile about 40,000 troops were arriving or already on hand, no Army chaplains' office had yet been set up and the various churches and agencies were working out programs. The first positive step was then a meeting of representative, able, and hard-working members of the various Episcopal churches, at which the outlines of the work were sketched and sub-committees set up under a general executive committee to handle the situation. There was one committee of women on hostesses, one on home hospitality, on publicity and printing. The parish house of the Church of the Ascension was selected for an Episcopal Church service centre and Mrs. Arthur S. Kirsteen as acting general secretary to be the full-time worker responsible for the functioning of the centre and coördination of activities. Mrs. Kirsteen is the able diocesan treasurer of the Woman's Auxiliary and brings to her new responsibility not only proved executive ability but experience derived from Red Cross Canteen work in World War I. A first issue of 10,000 leaflets was prepared for distribution to the troops, giving

information as to the plans of our Church for the men. The newspapers were given full publicity.

The program of printing for the development of the work is worthy of special note. A mimeographed form was prepared for the use of soldiers attending church services; this provided for a record of their home addresses as well as the local unit and location, name of their rectors and parish churches. The follow-up was in the form of two cards attractively printed in red and blue ink, one to be sent to the home rector, stating that "N or NN attended Church here last Sunday," and expressing the concern of the Atlantic City church for his welfare. The second card, similarly printed, is mailed each Monday to the soldier's local address and invites him to make further use of the church's hospitality and the service centre.

The outfitting of the centre, provision of extra furniture, free writing paper, canteen service, hostesses, etc., was the main activity following the organization meeting. Fr. Boyd says: "Never could I have imagined a finer response from both clergy and laity. Everything was placed at our disposition; each church furnished fine workers, every one of whom had to have a special card, signed by the rector, certifying to good standing in the parish church before entering upon service at the centre." All parishes combined to form one working unit.

DEDICATION

By Tuesday, August 25th, the centre was ready for a formal opening and dedication. Clergy, civic, and Army representatives were present and the occasion was marked by the attendance of Chaplain Harrison Allen Brann, formerly vicar of the Church of the Ascension, Roxbury, Mass., who has just arrived to take over the duties of Post Chaplain. Our Church is most fortunate in having this excellent chaplain in such a key position. However, owing to his administrative duties and size of the opportunity, Fr. Boyd has recommended that a priest be secured immediately by the diocesan commission to go to Atlantic City and give his whole time to the personal, organizational, and liaison work demanded by the situation. Canon Smith is already looking for the right man, and it is hoped that his appointment may be announced shortly. Chaplain Brann has urged this step, stat-

SCHOOLS

SEMINARIES

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires, 2457 Ridge Road

BEXLEY HALL

The Divinity School of Kenyon College
Address the Dean Gambler, Ohio

"What has been done so far is but beginning. We have here one of the greatest opportunities of the Church to train and influence men during their basic training." Another recommendation is that we secure immediately a boardwalk store and information booth and informal "Coffee Pot" for the thousands of soldiers who roam up and down during their brief periods. Fr. Ackerson is working on this project and Canon Smith has already made fresh requests to the national committee for financial aid in the whole comprehensive plan. Fr. Boyd, in his rapid and well-planned action has more than justified his selection for the suddenly developing opportunity in Atlantic City. The work of St. Peter's Parish, Perth Amboy, one of the oldest in New Jersey, has long been noted for its wide community contacts and missionary vision as well as for coöperation in all diocesan activities. Priests, rectors, parents, and all who have hands in the services assigned to Atlantic City, please send their names direct to Captain H. A. Brann, Post Chaplain, Atlantic City, N. J.

MINNESOTA

Hospital for Paralysis Victims

St. Barnabas' Hospital, which inaugurated the first hospital in Minneapolis in 1911, is again pioneering by opening dur-

ing September the first hospital in the United States to be devoted exclusively to the care of victims of infantile paralysis under the Sister Kenny treatment.

Sheltering Arms Hospital, which will house the patients has been turned over to the Board of St. Barnabas', will be operated and staffed by St. Barnabas'. It is to be remodeled and construction will start immediately. The new hospital will in no way interfere with any of the proposed efforts in the future by the city of Minneapolis to care for indigent infantile paralysis victims.

RHODE ISLAND

August Anniversaries

August is a month of anniversaries for St. Peter's By-the-Sea, Narragansett, R. I. On August 30th the parish celebrated its anniversary of the first services in 1852; the laying of the cornerstone in 1870; the consecration of the church building in 1874; and becoming a parish in 1897.

CHANGES

Living Church Annual

The deadline for general copy for the 1943 LIVING CHURCH ANNUAL is October 1, 1942. Clerical changes noted in THE LIVING CHURCH will be automatically made in the ANNUAL up to the actual time of going to press.

Address all material for the ANNUAL to THE LIVING CHURCH ANNUAL, 14 East 41st St., New York City.

Appointments Accepted

ASHTON, REV. STANLEY E., rector of St. Paul's, Salinas, Calif., is to be rector of St. George's Church, Arlington, Va., effective October 1st. Address: 908 North Nelson Street, Arlington, Va.

DAVIS, REV. JOHN C., formerly curate of St. Philip's Church, New York City, has been tutor of Bishop Payne Divinity School, Petersburg, Va., since September 1st. He is also to be rector of St. Andrew's Church, Cleveland, Ohio, effective October 1st. Fr. Davis has been granted a year's leave of absence by St. Andrew's, Cleveland, to take the place of the Rev. Henry J. C. Bowden, who is serving in the armed forces.

DAVIS, ROBERT E., recently ordained deacon, is to serve as assistant minister at St. Paul's Church, Richmond, Va. Address: 815 East Grace Street, Richmond, Va.

ECHOLS, ROBERT B., rector of St. Luke's Church, Weiser, Idaho, is to serve as rector of St. John's Church, Richmond, Va., effective October 11th. Address: 25th and Broad Streets, Richmond, Va.

LEAVELL, REV. CHARLES G., has resigned his charge in Norton, Va., to accept a call to Grace Church, Morganton, N. C., effective October 1st.

LOVING, REV. D. CAMPBELL, rector of Trinity Church, Shepherdstown, W. Va., is to be priest in charge of Mission Home district mountain missions, Greene County, Va., effective October 15th. Address: Mission Home, Va.

MOORE, REV. B. STANLEY, formerly rector of St. Matthew's Church, Ontario, Ore., has been rector of St. James' Church, Kent, Wash., since September 1st. Address: 207 South 3rd Street, Kent, Wash.

Military Service

DAVIDSON, Chaplain JAMES R. JR., post chaplain at Moody Field, Ga., has been ordered to Westover Field, Mass.

New Addresses

BAYNE, REV. STEPHEN F. JR., formerly rector of St. John's, Northampton, Mass., and now chaplain of Columbia University, New York, is at the Chaplain's Office, Columbia University, New York.

LONGLEY, REV. HARRY, formerly of 2110 Kanawha Street, Charleston, W. Va., is now re-

CLASSIFIED

CHURCH FURNISHINGS

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30. (Closed from June 12th to October 1, 1942.)

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LINENS AND VESTMENTS

PURE IRISH LINEN for the Church. Limited supplies still available. Prices stabilized at March list. Mary Fawcett Company, Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

SOUND CHURCHMAN, about 30, college and seminary graduate, energetic, wanted to assist in large midwest parish of 1,100 communicants. Must be interested in church school and student work. Good salary, no quarters. Give experience. Box F-1652, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

WORKING HOUSEKEEPER. Position available in midwestern school. Box MW-1657, The Living Church, Milwaukee, Wis.

CHOIRMASTER—Boy choir specialist of national reputation desires position large progressive church in West. Draft exempt. R-1656, The Living Church, Milwaukee, Wis.

CHURCHWOMAN, mature, cultured, college graduate, trained in all phases of supervisory work, matron, foods, sewing, personnel, and social service worker, desires change. Unencumbered, will go anywhere. Box S-1658, The Living Church, Milwaukee, Wis.

PRIEST available for small parish or mission for period of from three to six months. References. Box W-1659, The Living Church, Milwaukee, Wis.

CHOIRMASTER, organist desires change. Large experience English Cathedral and fine choirs. Boys or mixed. Box H-1661, The Living Church, Milwaukee, Wis.

IF YOUR COPY IS LATE

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please do not write complaining of delay. The delay is caused by conditions, arising after your copy has left Milwaukee, beyond our control.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

CLASSIFIED

ANNOUNCEMENTS

Appeals

COND-HAND priests' cloak wanted. Wearer 6 feet tall. State price in reply. Box B-1660, Living Church, Milwaukee, Wis.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

CHURCH FURNISHINGS

CLASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offer-Plates, Chalice, Ciborium, Patens. Booklet designs submitted on request. Redington Co., Department 805, Scranton, Pa.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 2 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 2 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

siding at 512 Linden Road, and his business address is 1105 Quarrier Street, Charleston, W. Va.

Ordinations

PRIESTS

DALLAS—The Rev. ROY LEE GASKELL JR. was ordained to the priesthood on August 30th in All Saints', Dallas, Tex., by Bishop Moore of Dallas. He was presented by the Rev. L. W. Thaxton; the Rev. Sherwood S. Clayton preached the sermon. The Rev. Mr. Gaskell will do general missionary work. Address: 5100 Ross, Dallas, Tex.

LOS ANGELES—The Rev. JOHN W. PYLE was ordained priest in St. Paul's Cathedral, Los Angeles, on July 14th by Bishop Stevens of Los Angeles. He was presented by the Rev. C. H. Parlour; the Rev. Douglas Stuart preached the sermon. The Rev. Mr. Pyle is to be vicar of St. Timothy's mission, Compton, and St. Anne's, Lynwood, Calif.

WESTERN NORTH CAROLINA—The Rev. GRANT O. FOLMSBEE was ordained priest on August 30th in Grace Church, Waynesville, N. C., by Bishop Gribbin of Western North Carolina. He was presented by the Rev. R. E. MacBlain; the Rev. A. R. Morgan preached the sermon. The Rev. Mr. Folmsbee will be priest in charge of the Church of the Messiah, Murphy, N. C. Address: Murphy, N. C.

DEACONS

LOS ANGELES—JOHN K. SAVILLE and F. MARSHALL WICKHAM were ordained to the diaconate on July 14th in St. Paul's Cathedral, Los Angeles, by Bishop Stevens of Los Angeles. The Rev. Mr. Saville, presented by the Rev. John Frank Scott, will be assistant at St. James' Church, Los Angeles. The Rev. Mr. Marshall, presented by the Rev. Richard Parker, will be assistant at the naval chapel, Long Beach, Calif. The Rev. Douglas Stuart preached the sermon.

LIVING CHURCH RELIEF FUNDS

Living Church Nursery Shelter

Previously acknowledged	\$1,188.
Milwaukee Community Forum	10.
Edward N. Perkins	5.
R. H.	3.
Anonymous, Callaway, Va.	2.
Miss Caroline B. Cooke	2.
	\$1,211.

China Relief Fund

Eagle's Nest Farm, Newark Diocesan Camp	\$ 9.
Church Army, Province of Washington ..	3.
Martha S. Arvedson	\$ 1.

Greek Relief

R. H.	\$ 2.
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GO TO CHURCH THIS SUMMER



"GO TO CHURCH IN SUMMER"

THIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262
Rev. J. C. Turner
Sunday Services: 7:30, 9:30, 11, 6
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

ATLANTA—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425
Rev. T. V. Morrison
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.
Weekday Services: Wednesdays: 10:30 A.M.

CENTRAL NEW YORK—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471
Rev. Frederick Henstridge
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30 A.M.
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

CHICAGO—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802
Rev. F. C. Benson Belliss
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661
Rev. Edward S. White; Rev. E. J. Templeton
Sunday Services: 8 and 11 A.M.
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich, Conn.—1975
Rev. A. J. M. Wilson; Rev. R. E. Savage
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

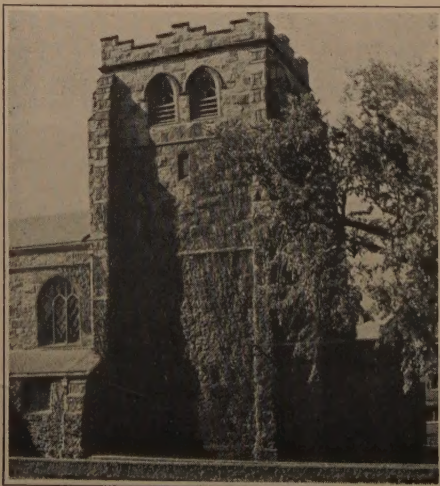
St. James' Church, Huntington & Federal Sts., New London, Conn.—659
Rev. F. S. Morehouse, Rev. C. R. Jones
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesday, 10 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

ERIE—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723
Rev. H. J. Weaver; Rev. S. C. V. Bowman
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30



ALL SAINTS', DORCHESTER, BOSTON

HONOLULU—Rt. Rev. S. Harrington Little, D.D., S.T.D., Bishop

St. Andrew's Cathedral, Honolulu, T.H.—1056
Rev. Ardyss T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Inslair Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.—1391
Very Rev. G. A. Robertshaw; Rev. William Hudson; Rev. I. S. Pollard
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 9 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434
Rev. William W. Fleetwood; Rev. C. S. Long
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481
Rev. Henry Clark Smith
Sunday Services: 8 and 10 A.M.
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956
Canon C. Rankin Barnes, Rev. H. B. Lamer, Jr.
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.
Weekday Services: Fridays and Holy Days, 10 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—77
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170
Rev. R. T. Loring; Rev. A. Ervine Swift
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.
Weekday Services: Mon., Tues., Wed., Fri., 7:30 Thurs., 10

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth
Sunday Services: Holy Eucharist, 8, 9:30, 11
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul 20th Sts., Baltimore, Md.—1798
Rev. D. F. Fenn; Rev. H. G. Miller
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop



GO TO CHURCH THIS SUMMER



MASSACHUSETTS—Cont.

Saints' Church, Peabody Square, Ashmont, Boston—1162
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller;
Rev. A. V. Hamilton
Sunday Services: 7:30 and 9:15 A.M.
Weekday Services: 7 A.M.

Church, Copley Square, Boston—1895
Rev. John U. Harris; Rev. Donald W. Mayberry;
Rev. Frank E. Greene, Jr.
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Weekday Services: Wednesdays, 12:10 Holy Communion

Church on the Common, Cambridge, Mass.—
Rev. Gardiner M. Day; Rev. Michael Martin
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.
Weekday Services: Tues., 10; Thurs., 7:30; Saints', 10

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

WAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop
Saints' Cathedral, 818 East Juneau Avenue, Waukegan, Wis.—700
Rev. W. M. DeP. Maynard; Rev. E. H. Creviston
Sunday Services: 7:30 and 11 A.M.
Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva, Ill.—96
Rev. E. A. Batchelder
Sunday Services: 7:30, 10:30

MINNESOTA—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Miller, D.D., S.T.D., Bishop Coadjutor
Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993
Rev. John Higgins
Sunday Services: 8 and 11 A.M.

MARK—Rt. Rev. Benjamin M. Washburn, D.D., Bishop
St. Peter's Church, Morristown, N. J.—1182
Rev. D. K. Montgomery; Rev. P. R. Blynn
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

NEW YORK—Rt. Rev. William T. Manning, D.D., L.L.D., D.C.L., Bishop; Rt. Rev. Charles Gilbert, D.D., S.T.D., Suffragan Bishop.

Cathedral of St. John the Divine, New York City
Sunday Services: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sunday Services: 8 and 11 A.M.; Daily 8 A.M.
Weekday Services: Wednesday, Thursday, Friday, 5:30 P.M.

Bartholomew's Church, Park Avenue and 51st Street, New York—3171
Rev. G. P. T. Sargent, D.D., Rector
Sunday Services: 8:00 A.M., Holy Communion; 9:00 A.M., Morning Service and Sermon
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
Church is open daily for prayer

Church of the Heavenly Rest and Beloved Disciple, 10th Ave. at 90th St., New York—1175
Rev. Dr. Henry Darlington; Rev. Herbert J. Geyer; Rev. George E. Nichols
Sunday Services: 8, 11 A.M.
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.

Church of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

James' Church, Madison Ave. at 71st St., New York City—2230
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 214 W. 134th St., New York—2426
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison
Sunday Services: 7, 9, 11 A.M.
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450
Rev. Rolf H. Brooks, S.T.D.
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communion 8 and 9 (Daily 8)
Choral Eucharist and Sermon 11

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

Church of St. James the Less, Scarsdale, N. Y.—1888
Rev. James H. Price; Rev. William C. Kernan
Sunday Services: 7:30, 10, 5
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., L.L.D., S.T.D., Bishop

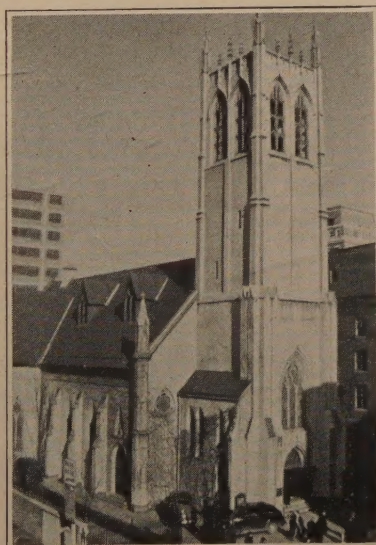
St. Peter's Church, South Park, Ashtabula, Ohio—870
Rev. Dr. John E. Carhartt
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450
Rev. E. H. Eckel, Jr.
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.
Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., L.L.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700
Rev. Frank L. Vernon
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.
Weekday Services: 7, 9, 12:30, and 5
Confessions: Sat., 4 to 5, 8 to 9 P.M.



EPIPHANY, WASHINGTON

PENNSYLVANIA—Cont.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351
Rev. Edmund H. Carhart
Sunday Services: 7:45, 10 and 11 A.M.
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., L.L.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport, R. I.—814
Rev. Lauriston L. Scaife, S.T.D.
Sunday Services: 7:30, 11 A.M., 7:30 P.M.
Weekday Services: Tues., Fri., 7:30; Wed. 11
Saints' Days: 7:30, 11

St. Paul's Church, Pawtucket, R. I.—1584
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.
Sunday Services: 8 and 11 A.M.
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859
Rev. John Vernon Butler, Jr.
Sunday Services: 8, 9:30, 11 A.M.
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741
Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend
Sunday Services: 7:30, 9:30, and 11 A.M.
Weekday Services: 7:30 A.M.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., L.L.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper
Sunday Services: 8 and 10:30 A.M.
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., L.L.D., Bishop

St. Agnes' Church, Miami, Fla.—1536
Rev. John E. Culmer; Rev. G. E. Primo, Jr.
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700
Rev. Rex Wilkes
Sunday Services: 8, 9:30 and 11 A.M.
Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093
Rev. Nelson M. Burroughs; Rev. E. O. Miller, Capt. Laurence Hall
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

WASHINGTON—Rt. Rev. James E. Freeman, D.D., L.L.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

Church of the Epiphany, 1317 G Street, Washington, D. C.—1073
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thurs. 7:30 and 11 A.M.
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.—1109
Rev. A. Gordon Fowkes; Rev. R. K. Giffin
Sunday Services: 8 and 11 A.M.
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742
Rev. Charles Noyes Tyndell, S.T.D.
Sunday Services: 8 and 11 A.M.
Weekday Services: As announced



Church Services near Colleges



College Students need to be

remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.

Second Sunday: 9:30 A.M.
Other Sundays: 5:00 P.M.

BENNETT JUNIOR COLLEGE—Grace Church, Millbrook, N. Y.

Rev. H. Ross Greer, Rector
Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine

The Rev. George Cadigan, Rector
Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.

Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. and 5:00 P.M.
Daily: 7:30 and 9:00 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches

Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.
St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 and 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 and 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City

Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12:00 Noon

CONNECTICUT COLLEGE—St. James' Church, New London, Conn.

The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas' Church, Hanover, N. H.

Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

GEORGE WASHINGTON UNIVERSITY—Church of the Epiphany, Washington, D. C.

Rev. Charles W. Sheerin; Rev. Hunter M. Lewis;
Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thursday 7:30 and 11 A.M., Daily, 12:05

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.

Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa

Rev. Richard E. McEvoy
Sundays: 8 and 10:45 A.M.
Wednesdays and Holy Days: 7 and 10 A.M.

UNIVERSITY OF MARYLAND—St. Andrew's Church, College Park, Maryland

The Rev. Nathaniel C. Acton, D.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday: 7 P.M.

UNIVERSITY OF MICHIGAN—St. Andrew's Church, 306 North Division Street; Harris Hall, Student Center, State and Huron Sts., Ann Arbor, Mich.

Rev. Henry Lewis, Rev. Frederick W. Leech, Rev. John G. Dahl; Mrs. Laura L. Gray
Sunday Service: 8 and 11 A.M. and 6 P.M.;
Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

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Washington, D. C.



CHRIST CHURCH, CAMBRIDGE, MASS.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.

The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King, 445 Abbott Rd., Lansing
Wednesday 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS' COLLEGE—St. Mark's Church, Milwaukee, Wis.

Rev. Killian Stimpson, D.D.
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska

Rev. L. W. McMillin, Priest
Sunday Services: 7:30 and 11:00 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.

The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.

The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M. Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.

Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.

Rev. Robert N. Rodenmayer
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN—The Christian Church, Columbia, Mo.

Rev. James M. Lichter
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.

Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer and Sermon.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.

Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 and 10 A.M. Tuesdays: 8 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M. E.P. 5 P.M.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.

Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.

Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.

Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis.

Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evening Song 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, New Haven, Conn.

Rev. A. B. Seccombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion